

# Mission News.

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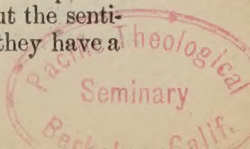
## New Church Homes in Kobe.

Two of the four Kobe churches, within the past year, have removed to new localities and rebuilt. Ikuta Church bearing the name of the great Ikuta Temple, and almost in its shadow, has removed to Kumochi, a new and growing community in the eastern part of the city, and we are glad to note that the name has been changed to Kumochi Church. They have a very neat little church and parsonage, but we regret that it had to be built on rented land.

Tamon Church retains its good old name, the Church of Many Gates, and we trust it may prove true to its name, as the entrance of many into the Invisible City of God. The church is thirty-seven years old. Rev. O. H. Gulick and "Juria San," as Miss Gulick is still called, being especially active in its founda-

tion. There have been only four pastors, Mr. Osada's, of fifteen years, being the longest. For twenty years they worshipped in the little church near Kobe Station. Two years ago they were obliged to sell part of the building site to the Electric Railway Company, and, for months, they were like Noah's raven. Their building was demolished, they could find no suitable site, and there were no funds available for rebuilding. It was a time of great trial, of earnest prayer, and of untiring effort. At last it seemed as if the matter was almost taken out of their hands. Suddenly a very fine site was obtained, much better and more reasonable than they had thought possible. It is on Arima Michi, an active business street from of old, which has recently been widened and become one of the finest streets in the city. It is well situated to reach a large community of middle class people. It is also the natural thorough-fare between four suburban villages and the main business street of the city. The site is large, giving ample room for the church, for the two-story chapel twenty-four feet by twenty-one, for a caretaker's house, a formal Japanese garden, and a garden where the children can play.

In their building operations, too, they were greatly favored. They had just sold the remainder of the old lot, and had just bought the material for the new building a few days before the war broke out. Had they waited two weeks longer the building process would have been blocked for the present. They used the old material of the church, as far as was practicable, for sentiment's sake, but the sentiment is not too apparent, and they have a





handsome building of reinforced concrete, with a tower at one corner. The interior is high, light, and well ventilated. There are rooms in the tower and gallery for Bible classes.

Altogether the plant is valued at 15,700 *yen*. This represents great self sacrifice on the part of the Christians. Some have given so generously of their small means that men of the world call them fools, but, if so, they have joined the noble company of those who are fools for Christ's sake. The women, too, have done their part nobly, and have borne an appreciable part of the financial burden. I regret to say there is still a debt of one-thousand *yen*, but we hope that will be considerably lessened before the formal dedication in April.

The first meeting, a communion service held December sixth, was one of great rejoicing, and of tender consecration. It was the informal dedication of the church to Christ's service, and a rededication of the Christians themselves to the service of Christ, and of his Church. One hundred and twenty-five partook of it.

The members of the church are to be congratulated on their new home, and Pastor Imaizumi, on the unity and the splendid spirit of his church.

(MISS) GERTRUDE COZAD.

### A Month's Tour.

On the fourth of November, I started from Okayama, with Dr. Pettee, for a tour in Shikoku. A ride of four hours, on a boat from Onomichi, over a perfectly calm sea, landed us just at dusk, at Saijo. Here I had the unique experience of riding in a *jinrikisha* for an eighth of a mile, in the ocean. The water is very shallow, for quite a long distance from the shore, and the *jinrikisha*-men pull their *jinrikisha* out into the water until it comes nearly up to the hubs. The bottom seems to be hard, and the men did not have any difficulty in pulling us along. It was dark by the time we got into the *jinrikisha*, and, as the men splashed through the

water, I could not help thinking how uncomfortable it would be if my *jinrikisha*-man should stumble and let me down into the water. When we got to the shore, I was surprised to be greeted in English on landing. It was too dark to see the face, but I recognized the voice, at once, as that of a young man who used to be in one of my English classes in Tottori. This man is now a teacher in Saijo, and as he had heard that I was coming, was there to greet me. Mr. Sawaya, of Okayama, came with us to Saijo to help settle a difficulty which had arisen in the church. The two leading men in the church are both good men, and earnest, but they do not seem to be able to work together very well, and the church had split up into two parties. One of these parties was comparatively small, and leaving the majority in possession of the church, had quietly withdrawn. There did not appear to be any great feeling over the matter, but the two parties were not able to work together. Dr. Pettee and Mr. Sawaya had various conferences with the members of the church, and when we left, there was hope that they would work together again. We had no meeting there the first night, but on the second, there was a good one.

Two days later found us at Niihama, a town on the Inland Sea. Back in the mountains, are the Besshi copper mines, owned by the Sumitomo family. I was not able to go to the mines, but it was very interesting to see the cars bringing ore down to the harbor. A great iron cable, away up in the air, in places hundreds of feet above the ground, was continually moving, carrying the cars with ore down to the harbor, and the empty cars back to the mine, several miles away. There was some kind of a grip above the cars to catch hold of the cable, and the suspended cars were going back and forth all day long. A walk back in the hills, toward the mine, led to some very beautiful scenery, and in one of the engine houses, I met one or two of the employees, who were from Tottori *Ken*.

The next day, after our meeting there,



we went to Imaharu, where united evangelistic meetings (*kyōdō dendō*) were being held. The pastor of Imaharu Church, Mr. Tsuyumu, is very influential in Shikoku, and the church was full. At the evening meeting, Mr. Hino, a professor at Doshisha University, and I were the speakers.

The next day, I left for Matsuyama, to attend the special evangelistic meetings there. While I had no responsibility, as a speaker, I was anxious to attend the meetings, as the plan is to have them in the Tottori field, in a year or two, and I wanted to find out as much about them as I could. The meeting was held in a large theater, which was pretty well filled. I was asked to play the violin at the meeting, and after I had played, the chief judge of the Matsuyama Court came up behind the curtain, and spoke to me. It was Mr. Chiba, who used to be at the head of the Tottori Court, to whose house I used to go with the Tottori pastor, to help at a weekly Bible class, for the judges in the Court. It was a pleasure to take supper at his house the next day, to renew old acquaintance and to talk over old times.

Passing over the meetings at the Girls' School and at the Night-school in Matsuyama, the following Saturday found me at Okayama. It was almost like coming home again, to speak at the North End Chapel, where I had been so many times before with Dr. Pettee, and a Sunday evening in Okayama is never complete without going to the meeting at Hanabatake. The audience at the evening meeting was quite different from that at the morning meeting. Nearly all the people were among the poorest in the city, but among them were faces which were familiar, faces of those whom I had often met when living in Okayama. The welcome of the people was most hearty, and it did me good to be there.

The next two days were spent touring near Okayama, during which time, I had a chance to visit a place called Konjin, the headquarters of the Konkō sect of Shintō. This sect has a large middle

school and a theological school there, altogether quite an imposing plant. Next, five days were spent around Tsuyama. After a good meeting at Ochiai, a number of the people came to the hotel especially to hear the violin, and the next morning, it was a pleasure to call on two sick people, one of whom was a paralytic, to give them some words of comfort.

On the Tuesday before Thanksgiving-day, I started for Tottori, and next day, started, with my family, to spend Thanksgiving-day with Mr. and Mrs. Gleason, in Sumiyoshi; but I had to take the midnight train, for a second trip to Shikoku. Two more meetings were held, and then I had a chance to meet the workers in Shikoku at the *Bukwai* (the local association), before which I was asked to read a paper. It was a satisfaction to end up my tour by attending this meeting, where I was able to get better acquainted with the men whom I had met before.

Both Matsuyama and Okayama seem to be suffering from lack of workers. Dr. Pettee is doing the best he can to look after the Matsuyama field, from Okayama, but Dr. Newell is needed there to do the touring, and Miss Adams is very much missed at Okayama. The responsibility for the work in Hanabatake falls largely on Dr. Pettee, but with all his other work, he ought not to look after this. The Japan Mission of the American Board needs *men*, and a good number of them, if it is to keep up the work expected of it.

HENRY J. BENNETT.

### Rainy Day Reminiscences: When Foreigners had more Freedom than Japanese.

After the organisation of the three little churches in Kyoto, near the end of 1876, things moved on for some months with nothing of especial note, except that, at the end of the winter term, we were first able to fully classify our students into the five-year course from the English



primer to systematic theology ; but with the spring of 1877 came the first break in the membership of the Station. Mrs. Doane, who had come to Japan from work among the Micronesian Islands, was in such poor health that it was decided to be best for her and her husband to return to America at once. Shortly before the day of departure she went out by herself, one morning, to have a last day in the country which had become so dear to her, and failed to return. The next day, Sunday, a systematic search was organised, all the students being formed into bands and sent out in various directions. In connection with this a curious fact was

nothing was said to us. So each student had to be provided with a sort of certificate from Mr. Neesima, to allow of his going out into the country. It was discovered that Mrs. Doane, who was a great walker, had gone north, up the valley west of Hyezan, had got lost among the woods near Hirazan, her strength had failed, and she was unable to get out till help came.

The departure of Mr. and Mrs. Doane was a great loss to us, for they had entered into the work here with great enthusiasm, they had opened work in a distant section of the city, they had made their home a center of influence for the young



Edward Topping Doane and His Bible Class at Kyoto, 1877.

(See XIII. 5).

made conspicuous, that, for perhaps the only time in history, foreigners were more free to move about here than the Japanese. The reason was that the Satsuma rebellion was then in progress, and the authorities were evidently apprehensive of some attempt being made to get possession of the person of the Emperor, who was, at the time, staying at the palace in this city. Accordingly guard-houses were established on all the roads leading into Kyoto, and all Japanese passing in or out had to give an account of themselves, while we foreigners were either so well known, or regarded as so inoffensive that

men, they both were especially skillful musicians, and were using their music as a great help in the work.

During the past winter a few of the Mission had ardently taken up the idea of self support for all Japanese institutions, and they were beginning to urge that the school be turned over to the Japanese, for them to carry on, without any aid from foreign funds. The example of some school in Yokohama, or Tokyo, where English was taught to young men, and their fees paid all the expenses, apart from the foreign teachers' salary, was adduced in support of the contention



that the Doshisha, including its theological teaching, might be carried on in the same way. At the same time, there was at least one man who took just the opposite view, that the school ought to be moved to Kobe and carried on entirely under foreign control. We in Kyoto were desirous of using the remainder of the original Doshisha Fund (some \$1,300) for the erection of a third building, the lower story to be used for much needed additional class-rooms and library, and the second story to make room for more students, and also were eager to go ahead with the erection of a building for a Girls' School, funds for which had been recently reported to us before we knew an effort was in progress to raise them. We had some fear that the advocates of self-support would not approve of this, and when the suggestion was made that the annual meeting be dispensed with this year, on the ground that three families had just been obliged to return to America, and others were not in good health, we seemed to see our prospects made still more uncertain. But the annual meeting was held in June at Kyoto, though with only nine men present. It was the only mission meeting which has ever been held in the Doshisha school buildings, the shortest on record since the very earliest days, and the only one at which no mission sermon was preached. Mr. Doane was to have been the preacher. But, short as it was, one day was taken for a meeting of representatives of the eight churches then connected with the work of the mission, two in Kobe, one in Sanda, two in Osaka, and three in Kyoto, with discussions on such subjects as the admission of church members and the organisation of churches, and a sermon by Dr. Greene.

In April the Kobe Station had brought before the Mission, by circular letter, the need of a new building for the "Kobe Home," now Kobe College, and it had been voted to allow the solicitation of funds from Japanese friends of the institution, and to ask the Board to make a grant of what might be needed in addi-

tion to money received from this source. This was used in the erection of the first chapel and school-room building, afterwards rebuilt as a dormitory. We took advantage of this precedent and proposed that "after every feasible effort has been made to secure the funds from the Japanese for the erection of a new building for the Training School the deficiency be met from the funds originally given for the School," and this was voted with only one dissenting voice. Also, on the same conditions, we were given permission to buy land and erect a building for the "Kyoto Home," though the number of girls to be admitted to this "Home" was, for the present, limited to twenty. Some money was given by Japanese in Kobe for the new building of the "Kobe Home," but it must be confessed that we made little effort to get Japanese funds for the Kyoto schools, these schools then having yet won no reputation and few friends among the Japanese, and it being, in any case, rather a half-hearted performance to beg people to give for work for which we already had in hand all the money necessary. At any rate we proceeded without delay to make plans for the new building for the young men, and to search for land for the girls' school. By the way, an amusing illustration of the smallness of the ideas then entertained as to the future of the "Kobe Home," is shown by the fact that the Mission voted, at this meeting, that a part of the land of that institution, considerably less in area than now, should be used for a mission burial ground.

The first formal step towards opening the Okayama Station was made at this meeting by asking for three families for it.

DWIGHT W. LEARNED.

## A Glance at Lunar Almanacs.

Of the making of lunar almanacs in Japan there is no limit. During the last days of the year one may purchase on



some public street the official Ise almanac, with the approval of the Home Department stamp on it, but if the foreigner seeks to buy an unofficial almanac, such as the masses use, he is likely to have difficulty in getting one. But a servant, or a *kurumaya*, or better some Japanese from the *inaka*, will have no trouble in getting such almanacs for one. In many general features they are all alike, but some are specially adapted to farmers, some to tradespeople, and some to various other callings. With the Ise almanac goes another pamphlet, apparently containing all the superstitious elements found in the common ones, only the Ise one is better printed, more attractive and much more detailed. The Ise almanac itself is largely purged of all that is not characteristic of a scientific, modern almanac. The astronomical facts, we believe, are furnished the Ise authorities annually by the Tokyo observatory.

In the oriental lunar year are twenty-four *setsu*, or periods of fifteen days in a majority, and fourteen in some five or six, except when thirteen months fall to a year (XIV. 4), as in 1914, which had two Mays of 30 and 29 days respectively, and as is the case about every third year, when some periods have sixteen. The same *setsu* have been adapted, in the Ise almanac, to the solar year, and run at fifteen days for about two thirds, and mostly at sixteen for the rest. *Setsubun* means the dividing point of these periods, but especially of *shunbun*, vernal equinox, *geshi*, summer solstice, *shūbun*, autumnal equinox, and *tōji*, winter solstice; however, since passage from year to year—new year's—made a deeper impression on the oriental mind than that from one season to another, *setsubun* came to mean the turn from the old to the new year, which came with spring just as it once did in the calendar of New England. The names of the periods are *risshun*, the rising up, opening of spring, *usui*, rain and water, a wet time, *keichitsu*, "open and shet, sign of wet" weather, *shunbun*, spring-parting, equinox, *seimei*, clear and bright weather, *kokuu*,

grain rain, *rikka*, rising up, opening of summer, *shōman*, (grain) slightly filled-out, *bōshu*, seed sprouting, time for rice setting, *geshi*, summer solstice, *shōsho*, little heat, *daisho*, great heat, *risshū*, rising up, opening of autumn, *shosho*, hot time, *hakurō*, white dew, *shūbun*, autumn parting, equinox, *kanrō*, cold dew, *sōkō*, frost falling, *rittō*, rising up, opening of winter, *shōsetsu*, little snow, *dai-setsu*, great snow, *tōji*, winter solstice, *shōkan*, little cold, *daikan*, great cold.

Certain dates are set down in tables at the beginning of almanacs, such as those for *shōkan*, *daikan*, *setsubun*, *hatsunuma*, *hachijūhachiya*, *nyubai*, *geshi*, *hangeshō*, *nihyakutōka*, and *tōji*. *Hatsunuma*, or the first horse-day of the year, falls on Feb. 8 this year—usually early in February, and is in great esteem, because on that day is held an Inari festival to pray for a good rice-crop. Crowds flock to the fox god's shrines, and the rite called *yudate*, shown in process in XVII. 5, is conducted at important shrines. *Hachijūhachiya* eightyeighth evening from *setsubun* falls on May 3, 1915, when frost is gone, and farmers sow their rice. *Hangeshō* comes eleven days after *geshi*, or July 3 this year, and is the limit of seed-sowing. *Nihyakutōka*, the 210th day from *setsubun*, is a critical time for the rice crop, then in flower; if the weather is fair and the breeze favorable for pollination until after *nihyakuhatsuka*, 220th day, then storms are not likely to injure the crop, except by beating down the straw, or washing away the plants by flood.

Another set of dates covers the beginnings of *doyō*—for 1915, Jan. 18, Apl. 18, July 21, Oct. 21, continuing eighteen days in each season, but in common parlance *doyō* means the hottest part of summer, or "dog-days." A further table gives dates of special religious significance, *higan* for Buddhists, Meh. 19 and Sep. 21, and *shajitsu* for Shintoists on Meh. 18 and Sep. 24. *Hassen* is a series of twelve days, *yakuhi*, unlucky for matrimony, occurring this year from Jan. 21, Meh. 22, May 21,



July 20, Sep. 18, and Nov. 17—seventy-two days taboo for weddings, even the rabbit year is especially propitious for marriages, for a reason not far afield. Prof. Chamberlain says it is believed that if it rains on the first of the twelve, it will rain for the next eight, or, as Steiner varies it: "Wenn am Ersten Tage von *Hassen* gutes Wetter ist, soll es nachher häufig regnen; wenn's am Ersten Tage von *Hassen* regnet, soll nachher schönes Wetter werden." The term *hassen* apparently comes from the fact that in eight out of the twelve days of the period, the same positive or negative principle rules the day.

Tables of three sets of combinations of elemental terms and zodiacal signs are always given. The first combination of a cycle year is *ki-no-e ne*, but the combination applies to days as well, and recurs every sixty-one days, beginning this year with Feb. 2. Of this Prof. Chamberlain says if it rains on the first day of the cycle, it will continue for two months, and compares St. Swithin's day:

"St. Swithin's day, if thou dost rain,  
For forty days it will remain.  
St. Swithin's day, if thou be fair,  
For forty days 'twill rain na mair."

Superior metal monkey days, *ka-no-e saru*, are Jan. 29, Mch. 30, May 29, July 28, Sep. 26, Dec. 25; these are the *kōshin*, or *kōshin machi*, on which certain Buddhist deities are worshipped. Inferior earth serpent days, *tsuchi-no-to mi*, are Feb. 7, Apl. 8, Je. 7, Aug. 6, Oct. 5, Dec. 4.

Another memorable date is *hassaku*, which falls about Sep. 10, on the first of the eighth month, literally, "eighth first day," when tenants present landlords and friends with new grains of rice in earthen pots, and the festival is therefore called *ta-no-mi no iwai*, and since Japanese are pastmasters at puns of a kind here well illustrated, it is also called *tanomi no iwai*, in a second sense; the first means harvest of the rice field; the second means solicitation, and is appropriate, since the present to landlords

is regarded as an expression of "gratitude, which consists in a lively sense of favors to come."

A table for *tenichitenjo* is usually found. For 1915 beginning Jan. 2, Mch. 3, May 2, July 1, Aug. 30, Oct. 29, Dec. 28, and continuing for sixteen days, people may travel freely to any point, since the deity *Tenichi*, one of the twelve guardian gods, is above in heaven. Here, too, it is believed that rain on the first day betokens rain on the other fifteen.

*Hatsu-u*, first rabbit day, is a special day with those interested in silk production; it falls on Jan. 12 this year, when people are supposed to visit Myōgi Jinja at Mt. Myōgi, or one of the many branch-shrines scattered thru the Empire. A festival called *Mayu-dama* is observed, at which "a sort of Christmas tree, decorated with cakes in honor of the silk-worm," is set up. Tokyo people are said to observe this worship on *hatsu-u*.

One of the more important parts of oriental astrology is the *riku yōsei no kuri kata*, or six phases of the moon, and the great rôle they play in the fortune of people. The list is, 1. *Senshō*, last quarter, 2. *Tomobiki*; 3. *Sempu*, first quarter, 4. *Butsumetsu*, new moon, 5. *Daian*, full moon, 6. *Sekkō*, a phase for each pair of months, *Senshō*, for 1 and 7 (Jan. and July), etc. Under each phase are general remarks applicable, we suppose, to all persons, but they differ with different almanacs. Taking one, we learn that under *Senshō* it is favorable to undertake anything requiring haste, to prosecute law suits, to proffer requests, but only in the forenoon—*una no koku yori kyō*; under *Butsumetsu* everything is untoward, the term meaning unfavorable even to the degree of "the destruction of Buddha himself"; under *Daian*, going out of one's house, journeying, building, moving, in short, everything is favorable to the extreme; under *Sekkō* one must not employ or use anyone or anything before noon—*una no koku yori yoshi*.

In an oriental lunar almanac we invariably find an octagonal figure divided into eighths, and with a small octagon in



the center, in which spaces the nine stars of destiny of the Great Bear are arranged. These stars rule the destiny of persons according as they were born under one or other, and according to the point of compass in which one's star stands in a given year. To determine the position of the nine for 1916 it is only necessary to apply to the octagon for 1915 this formula, where 1 represents positions for 1915.

1.		2.
S.E.	=	Center
S.	=	N.
S.W.	=	E.
N.E.	=	S.
N.W.	=	W.
E.	=	S.E.
N.	=	S.W.
W.	=	N.E.
Center	=	N.W.

The nine stars are, 1. *Ippaku* (white), 2. *Jikoku* (black), 3. *Sampeki* (green), 4. *Shiroku* (green), 5. *Goō* (yellow), 6. *Rikuhaku* (white), 7. *Shichiseki* (red), 8. *Happaku* (white), 9. *Kyushi* (red). If we count *shi*, *murasaki*, as red, and *peki*, as green, we have the five Buddhist colors, thru which, we suppose, the connection with the five elements is established. In some almanacs each month has a page of nine columns headed by these stars. Under *Ippaku*, for example, persons of the rat, horse, bird, and rabbit years, and also born under that star, have lucky days in Jan. as follows: 2, 6, 10, 14, 20, 24, 30, and unlucky, 3, 9, 15, 19, 25, 27, 31. If we mistake not, the ruling star for the year occupies the small octagon, while the others have a determined place in the eight circumferential sections. *Shiroku*, green wood, in that case, is the ruling star for 1915.

ARTHUR W. STANFORD.

### The Situation in Aidzu.

In my tour thru the Sendai field in December I found in Kitakata a flourishing *kogisho* work under the leadership

of Mr. Ito of the N.K.K., a man of good spirit, broad views, having a plan, apparently sensible, for extending the influence of the gospel, more or less indirectly, to all classes of people in the community and also in all the outlying villages—a man stronger in spirit and in planning, I should say, than in action, though on the whole an effective worker. I found him cordial. He made arrangements for my meeting in his *kogisho* and exerted himself to the utmost to secure for me a wide hearing. He would be glad, he alleged, to welcome the return of our missionary worker to the town. I found one strong *Kumi-ai* layman, who, with his family of several children, some of whom had grown up and gone elsewhere, was loyal to the *Kumi-ai* body, but too good a Christian to let that interfere with his working amicably with the N.K.K. and faithfully attending all their meetings. He has sole charge of a rather important preparatory school for young men and women, and is a man respected and influential in the community. When questioned as to the advisability of re-opening the *Kumi-ai* work he was rather non-committal. He certainly did not plead for it. I found a good building, well-located and well-adapted for their *kogisho* work, I found a number of young people and some older ones, working harmoniously, a flourishing Sunday-school, an efficient Bible woman, etc. Besides the layman above mentioned, I found no one of the former *Kumi-ai* Christians who manifested enough interest in Christian things to show his face, nor was I able to learn of any one who had any interest.

The tower of strength for our work here in the former days was Mr. Takaku, a layman, who in those days was the head of a large local industry employing hundreds of workmen, but he had failed through no fault of his own, and yet in spite of it all, he had held on there alone, hoping against hope that some one might be sent to them and the work revived. At last, the pressure being too



great for him, he accepted a position as head of the Christian book-store with Mr. Noss, in Wakamatsu, and then transferred his affiliations to the N.K.K. An interview with him the next day, showed me that he no longer cherished any desire to see the *Kumi-ai* work reinstated.

In Shiokawa, the next place visited, there is nothing—only the semi-annual meeting held by Miss Bradshaw in the hotel, and attended by a raft of children and a very few adults. My meeting was a success, however, largely because enough interest was shown in the work for Mr. Ito and a faithful member of his house, to come from Kitakata, and Mr. Takaku to come from Wakamatsu, to help with the meeting, and both of them expressed the desire and purpose to begin and carry on there a regular Sunday-school meeting for the children in the future.

In Bange I found a N.K.K. *kogisho* in charge of an evangelist from Wakamatsu, who comes over every week for services. I met none of his Christians. I think there are none, but he has a number of earnest inquirers and a thriving Sunday-school, all of whom and more, packed into my hotel meeting to the number of perhaps 150. There are no *Kumi-ai* Christians here, and no special desire for a *Kumi-ai* work to be started. The leader is an able young man, a former student of Meiji Gakuin, but with Unitarian principles, and training, but a fine, spiritually minded man, notwithstanding. He felt strongly that the work should be a union one, and the N.K.K. now has the right of way. In former years, I learned, there had been a *Kumi-ai* evangelist residing in the town, but that he had done practically nothing for Bange, putting all his energies into Shojo a *ri* away, where he had gathered together a dozen or so Christians, but that now every last one of them had gone away, or had lost all interest, so that even Miss Bradshaw went there no more.

In Takata I found the most interesting situation of all. There are here just two Christians left, one a farmer living out

in the country a mile or so, and Mr. Sato, a cripple suffering from spinal disease, but both very earnest. The latter lives in the old mission *kogisho*, where he learned the way from the resident evangelist, and where he and the farmer have kept up a little Sunday-school ever since, on which account the mission pays half the rent. I interviewed the farmer first, and found that, while he himself felt that the work might better be put into the hands of the N.K.K., he feared Mr. Sato was determined to stand by the *Kumi-ai* flag through thick and thin. When I talked with the latter, however, a little later, I found that he had been secretly longing for the time to come when the work could be put into the hands of the N.K.K., who would be able to put in an evangelist and build up the work again if our mission couldn't. He was loyal to the *Kumi-ai* church, because thru it he had been saved, and he was loyal to Miss Bradshaw, but he had only been waiting until the mission should speak, and release him from his obligation. Overtures had been made to him by the N.K.K. body sometime ago, but he had resisted, because he knew Miss Bradshaw opposed it. If, however, the transference could now be made in regular manner, at our instigation, they would all be glad, and furthermore he wished me to assure Miss Bradshaw that whatever the denominational affiliations, she would still be welcomed by them in the future, as in the past, and I am quite sure this represents the sentiment of the Christians in all the places visited.

Beyond Takata, a *ri* away, is the town of Hongo where we used to have a good work, but on account of a misunderstanding with Dr. DeForest, sentiment was turned away from the mission, the people went over bodily to the N.K.K., and since then it has not been deemed advisable for any of our mission to try to visit them. They have an evangelist there, and, as the two places are quite near together, it would be easily possible to yoke them under one evangelist.



In Wakamatsu I found the *Kumi-ai* church under the leadership of Mr. Kaneko, still independent and self-supporting, though now pleading to come back under the mission as an aided church. In addition, I found a strong N.K.K. church, tho not self-supporting, a strong German Reformed Mission work under Mr. Noss, an Episcopal Mission work under Mr. McKim, a Seventh Day Adventist work, A Salvation Army, a Catholic Church, and—Mr. Kaneko. I mention him particularly, as he is the only man I met during the entire week, who expressed any strong desire that the work of the American Board Mission in this region, should be reinstated, and his desire was that not only should the Mission assume supervision again, but put evangelists in Kitakata, Koriyama (a new place), and possibly Bange, and Takata, and this, regardless of the preoccupation of these fields by the N.K.K., seemingly ignoring their presence, (as some others of the *Kumi-ai* brethren, I am sorry to say, have a habit of doing). I learned further that a considerable section of Mr. Kaneko's church had, some years ago, become disaffected, and had organized an independent *Kumi-ai* church, known as the Aizu church, but that they had long since hauled down their colors, had united with the N.K.K. church, and were satisfied.

In my interview with Mr. Noss I learned that he would sincerely welcome the coming of one of our missionaries to Wakamatsu, and the resuscitation of our work in that region, but that if we desired that he and his mission should take over the remnants of our work, he would be glad to do anything that he could. I found everywhere I went only the highest words of praise for Mr. Noss, not only for his linguistic ability, but for his spirit. Even Mr. Kaneko spoke of him as a *sukobin u ii jinkaku*.

C. B. OLDS.

## Sapporo Letter.

Despite the deep snow and biting cold of our northern winter, and the depressing effects on spirits and trade of the terrible European war, Christian work in Hokkaido seems to be going on apace. Especially does it seem to be so just now when all the churches are almost feverishly active in Christmas preparations. The churches seem to be hopeful and aggressive, excepting the Iwamizawa Church that has been much weakened by removals, and is now much disheartened by the prospect of soon becoming pastorless. In regard to the personnel of our Sapporo Station, Dr. Rowland is, as usual, working to the limit in touring and city work. Mrs. Rowland is busy in Otaru and Sapporo, and I in varied educational and evangelistic duties.

I would be glad to call the attention of all missionary friends to a new book entitled, "The Religious Belief of Scientists," published this winter by the Christian Literature Society of Japan. Some years ago a Christian gentleman of England, indignant at the false and arrogant claims of rationalists, conceived the plan of writing to a large number of the world's leading scientists for a personal statement of their attitude towards Christianity. Most of these replied, and their simple, concise utterances were collected and published in a book small enough to be easily carried for reference and teaching. In addition to the confessions of scientists now living, the published statements of those who have died within recent years, as well as of a few of the great names of the past, are embodied in this book. It was published in London about four years ago, and later found its way to Japan, and has recently been carefully translated and published in Tokyo. It is quite a model in its neat, compact form, and the price is put wonderfully low to bring it within the reach of all students.

It seems to me the advent of this book at this juncture is most timely, as the spectacle of *Christian* nations trying to

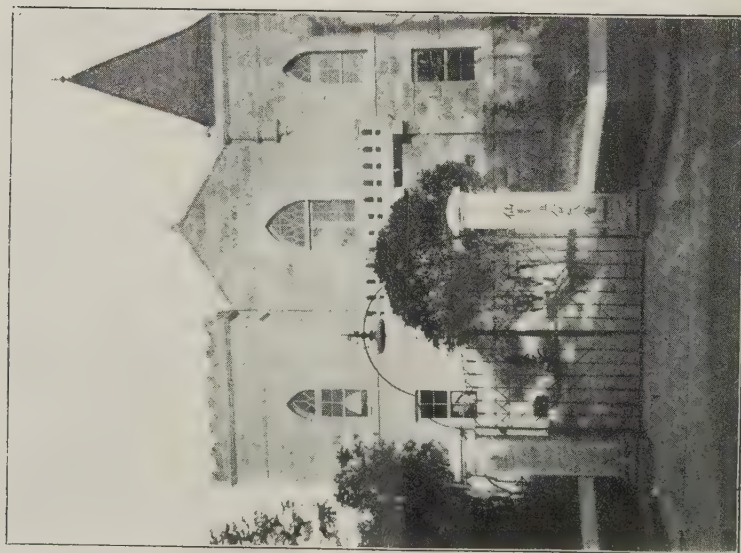




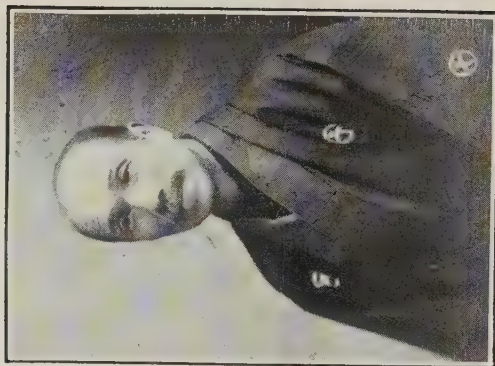




Rev. John Hyde DeForest, D.D.  
1844—1911.



DeForest Memorial Church, Sendai,  
Dedicated November 23, 1914.  
(See XVIII, 3).



Rev. S. Katagiri,  
Pastor of DeForest Memorial Church  
since 1897.



destroy each other has weakened the belief of many in Christianity; besides, many Japanese teachers of science are saying, "Christianity is decadent, missionaries have come here to propagate it because it has lost its influence in the West; nothing endures but science." Christian young men enter the higher schools, study science under rationalistic professors, who give an atheistic bias to their teaching, with the result that many lose their faith. One bright, young Christian did so recently, in a Tokyo university. Another young Christian student wrote me from Tokyo, "I am coming to believe that Christianity is most unscientific." Many similar instance, might be mentioned.

A missionary lady in Japan once had the following amusing experience. A party of middle school students came to call on her, evidently with the intention of overthrowing her faith by their scientific arguments. During a long conversation they brought up many old, worn-out theories, as well as referred to ancient, stock objections to Christianity, and concluded with the question, "Did you ever think of these things before?" The lady laughingly replied, "Yes, dear boys, long before you were born." She also said to them, "These are not your own thoughts. Go back to your school, and say to those who sent you, that I would suggest wider and more modern reading on their part." I trust this little book may have a wide circulation, especially among teachers and students.

(MISS) ADELAIDE DAUGHADAY.

### General Notes.

Rumoi *Kuni-ai* Church was dedicated December 12, and we expect to have a brief account of it next month.

\* \* \* \*

Mr. Curtis desires to correct his mistake in regard to the authorship of the Doshisha college song. He should have credited Wm. Merrill Vories with it.

\* \* \* \*

For the Okuma Cabinet and the *Seiyukai u no toshi*, year of the hare, did not begin with *mitsuki*, but only with *shōgatsu*. *Mizu no e tatsu* was a wet day for the ardor of both.

\* \* \* \*

The Gan-Etsu Railway from Koriyama on the main line to Aomori, to Niitsu on the Shin-Etsu line to Niigata, was completed and opened in the autumn. This brings Niigata more quickly out into the world, and shortens the time to Tokyo.

\* \* \* \*

A member of Kyoto Station, upon opening her mail on Christmas day found a draft from America for 20,151.13 *yen* in favor of the Doshisha Girls' School. It came from a friend who specially desires that her name should not appear in any announcement.

\* \* \* \*

*Tōji*, December 22 being the winter solstice, the public baths of the city had unusually large numbers of visitors, who warmed themselves in the hot water with plenty of *yuzu*, or Japanese citrons, in it. There is a popular belief that this will save the bather from catching cold during the rest of the winter.

\* \* \* \*

A new interest in church music has lately been developed in Otaru. Mr. Rowland has been leading a little company in a weekly study and practice. Out of a score of young people, who have attended, one young woman and one young man, both Christians, are probable candidates for the new school of music in Tokyo.

\* \* \* \*

The set of three picture post cards of the DeForest Memorial Church, Sendai, is very neat and attractive. At the first communion service seven persons were baptized. A dainty, tiny brochure containing a poem, a history of the church, and fine illustrations of the edifice, of Dr. DeForest and of Mr. Katagiri, the pastor, was distributed by Mrs. DeForest at the end of December.

\* \* \* \*

It is gratifying to record the Emperor's gift of 50,000 *yen* to St. Luke's Hospital, Tokyo, which is to be conducted as an international hospital. It was established, and for some years conducted, by the American Episcopal Mission. It is further gratifying to note His Majesty's timely gift of 3,000 *yen* to the Salvation Army, Tokyo, which, in its life of nineteen years in Japan, has approved itself to the nation.

\* \* \* \*

Members of the Mission who have been doing so much to make MISSION NEWS enjoyable to some of our readers, may find some of their reward in what a subscriber, belonging to another Mission, writes: "I am going to send my subscription to MISSION NEWS soon, so please don't drop off my name. I had to stop in the midst of writing Christmas letters to read it last night, when it came in, so you see it is interesting."

\* \* \* \*

If any one wishes a profusely illustrated, interesting and instructive contemporaneous history of the Great War, he could not do better than subscribe for "The Great War, The Standard History of the All-Europe Conflict, edited by H. W. Wilson, author of "Japan's Fight for Freedom." This publication comes out weekly at six pence, and is published by the Amalgamated Press, Ltd., Fleetway House, Farringdon St., London, E.C., or may be had of the Imperial News Co., Toronto and Montreal. Up to Oct. 17 inclusive there had been nine parts, amounting to 252 pages, and reprints of all back numbers may be had.

\* \* \* \*

Reference to the Konkō sect by Mr. Bennett recalls Mr. White's valuable articles in XVII. 6. 7., republished in the *Japan Evangelist* last August. Konkō is not only one of the thirteen Shintō sects, but after Tenri, which has 21,000 preachers and 4,000,000 adherents, it is the largest, Ontake coming third, altho in number of preachers Konkō stands next to the smallest sect. J. B. Duthu had

a valuable article on La Secte Konkō, 22 pages, in *Mélanges Japonais*, January, 1909, where the following sources are given: *Konkōkyō*. "On y trouve tout ce qu'il est possible de savoir sur la secte et son fondateur." *Tenchi no Dairi, Konkō Daikyō, Sekkyō Jūza, Konkōkyo Sokumenkwan, Kokushi Daijiten.*

\* \* \* \*

Mr. Bennett's interesting reference to the way the copper ore is brought to the seashore, *mutatis mutandis*, would fit the Koyasan aerial cable railway, which is used by the forestry department to carry all sorts of supplies up the mountain and to bring timber, or what not, down. Passengers, also, if employees, are carried up in the hanging cars, and even tho you are on good *tera firma*, the sight of men or women in those cars, far up in the air, is enuf to make you dizzy. On our recent trip to Koya, with Prof. Wilson, the Harvard botanist, our luggage was transported up and down the mountain in these cars, but not *we*. We walkt—really an easy walk—nearly all the way, on the miniature railroad for bringing down logs. This railroad extends from the top to the steam railway, or near it, a distance of several miles. Beginning with April, for fifty days Koya temples will celebrate the eleven hundredth anniversary of their foundation by Kōbō Daishi.

\* \* \* \*

The request that the Government shall officially declare that all compulsory visits of school children to Shintō shrines are exclusively of an educational character, without any taint of religion, is perfectly reasonable in accordance with the Constitution, which guarantees religious freedom. Further, no act of homage or obeisance should be required of children at the shrines. Patriotism, loyalty and history may all be taught, without any ceremony which has the semblance of a religious rite. Until a year or so ago religions were under the Home Department, but they are now under the control of the Educational Department. It



is a pity that they are under the control of any Department. Religion and Government, while of vital importance, the one to the other, in every State, yet should have no official relations. A free and independent Church in a free State is the ideal, which promises most for the welfare of both Church and State. This compulsory visitation at Shintō shrines, especially if any formal bowing or ceremony, however slight and brief, is insisted on, serves in the eyes of a large portion of the nation, as a palladium of official patronage for Shintō.

\* \* \* \*

Kobe Orphanage annually cares for some over a hundred children, sending those of school age to school, and finding positions for those old enuf to care for themselves. Its annual expenditure is about gold \$3,600, and it is on a substantial financial basis, with a reliable corps of contributors, and with regular subsidy from the Home Department and from the Municipal Charity Fund. The policy is to steadily increase an endowment fund whose income may equalize resources in off-years. The income from the fund least year was 311 *yen*, which with about 250 *yen* additional, was carried to the principal of the fund. A careful and detailed financial report is submitted to foreign subscribers annually. One of the cardinal principles of the Orphanage is to keep out of debt, and we believe that an institution run on such a principle is more worthy of support than one which is chronically in debt, or even frequently so. But for some people we suppose the cry of debt acts like a charm to draw subscriptions. Sometimes our missionary societies are accused of welcoming a debt that they may have amunition with which to go before their constituencies. We don't believe the accusation is true, however.

\* \* \* \*

In Miss Cozad's excellent article the cold, matter-of-fact reader will find her indulging freely in poetic license in her interpretation of the name Tamon, and

will derive the name from that of the street in which it was first domiciled. The beginnings of the church were at a place on Tamon Dori, not far east of Nankō's tomb. Tamon Dori is one of the principal streets of Koba. Nankō is the name of the apotheosized patriot, Kusunoki Masashige, and it is thought that the street's name, Tamon (hearing many things), came immediately from the child-name (*osana-na*) of the patriot, Tamonmaru, and mediately from Tamon-ten, the god of war, originally an Indian god, one of the *shiten-nō*, whose province it was to guard the world from demons from the north. He is giver of good fortune in war, and as such we first made his acquaintance at Kurama-dera, north of Kyoto, where he is the *honzon*, or chief deity, and where his henchman, the *tengu*, or goblin, taught Ushiwakamaru to fight. On *hatsu-tora*, or first tiger day, monthly Bishamon or Tamon is said to be specially propitious, and his worshippers make pilgrimages to the mountain on such days, Jan. 11, Feb. 4, Mch. 12, Apl. 5, etc. Kurama-dera is a Tendai temple. Bishamonten is one of the popular *shichi fukujin*, or seven gods of luck.

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On December 12 at the Kobe Girls' High School the thirtieth anniversary of the birth of the Kobe Primary School, immediately below the Provincial Building, was celebrated with appropriate exercises, including addresses by the Governor, Mayor, and others, while some 10,000 primary school pupils from the city schools, were in line ready to wave small flags at the signal from the Governor, when he rose to lead in the *ban-zai*. Later, afternoon, these children formed a procession to march thru the main streets. At noon guests adjourned to the Kobe Primary School for a light luncheon, and to view the various interesting exhibits of text-books, statistics of growth, records of important events, photographs, financial items, names of contributors, list of teachers from the start, and other matters. In 1882 there were four small primary schools in Kobe

Ku (Ward), but on Dec. 12 these were combined to make one strong school, with 250 boys and girls; in 1905 it was made a boys' school exclusively, starting with 200, and has averaged about 290 for the period since. In 1882, in all the city primary schools there were a total of about 1,900 pupils. 1892, 2,301, 1902, 1,438, in 1912, 1,472. When the girls withdrew, they entered the Nakamiya and Nagasa schools, which are for girls only. The above items we take from the notes of friends who were present. Both Kobe College and the Kindergarten Training School were represented.

\* \* \* \*

We recall vividly the time when the late Dr. Gordon returned to Japan from one of his furlos, full of enthusiasm for starting some form of social settlement work, as the term then in vogue expressed it. The Andover House, Boston, for several years had attracted much attention, and inspired many similar efforts. Soon Dr. Gordon decided on a location East of the Kamo River, Kyoto, where he began the Airin work, which Mrs. Gordon has continued to the present—a work consisting of two main parts, of late years—a mission church and a kindergarten. For a long time adequate and satisfactory results have not been secured in the church work. It has been felt that a combination of church and kindergarten in the same building, was not the wisest plan. After a protracted search a house was found on Sanjo Dori—one of the principal crosstown streets—which has been fitted by the Mission for a meeting place; mats and *fusuma* have been furnished, electricity has been installed, and a year's rent has been provided—the rent, by a friend interested in this work, who has promised a second year's rent, if the church seems to thrive under the new conditions. The Kyoto *Kumi-ai* churches have assumed responsibility for the services and work of the church; they will provide for the pulpit while the Airin church members will furnish the incidental expenses. The church has expressed its thanks to the

Mission for former care, and seems very hopeful for the future. This change is an important one, marking a start in earnest for independence. The parting from the Mission has been pleasant in every way, and the church goes on its course in quarters more convenient for its life and work than the kindergarten building afforded.

\* \* \* \*

On Christmas the National Diet was dissolved and the Representatives sent to their constituencies for approval, or the reverse. The rub actually came over the Budget—particularly over the Lower House's striking out the appropriation for the increase of the army by two divisions for Chosen. It must be with very mixed feelings that all parties concerned view the situation. Until within a month or so the nation was decidedly with the Okuma Cabinet, and hostile to the *Seiyukai*, or dominant party in the Lower House. For about a year it was widely felt that the situation of a majority party, which no longer fairly represented its constituency and national opinion, was an unfortunate anomaly. But the Cabinet in December went far toward alienating public opinion, by proposing an army increase, and the *Seiyukai* went far toward regaining popular favor by opposing the increase. By its attitude in the earlier part of last year the party received no special sympathy at its rebuff by the Cabinet on Christmas, and the public is rather consoled for the expense involved in an election in March by the opportunity for the electorate to express its will, and have a House truly representative. On the other hand, the Representatives went to their constituencies under favorable conditions, because of their killing the army expansion scheme, for the present, at least. It would not be surprising if the *Seiyukai* came back to power again, with a majority sufficient to depose the Okuma Cabinet, which has lost much in public favor by its advocacy of the army divisions, as well as by some matters of less importance. Aside from the purely



military arguments pro and con, the nation felt that the economic situation alone should have kept back any such proposal at the present, when Japan is in no immediate danger of any enemy—not for several years to come, at any rate.

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In December the Stanford Bible class had its "picture taken," and on the 19th occurred the usual Christmas-tide social evening with thirty-two present. The attendance has been better than usual since September, averaging sixteen up to Dec. 31. The last Sunday there were only eight, but on no other were there less than ten. In all thirty-four different young men were present at some time during the fall, and twenty-nine of these were at the social meeting. There were three former members at the social, including one who was a charter member when the class started in 1907. The class has had a continuous personality ever since, and the annual photograph and socials are anticipated with keen interest, and usually round up a large force. The interest of former members often manifests itself long after they have left the city. Two of the original members of 1907—both graduates of the Higher Commercial College—have recently called; one of these is in business in Osaka; the other is a student in the graduate department of the Tokyo Higher Commercial College, where he will finish in a few months, and go out as a "Doctor of Commerce." The Bible class, or its former members, run several Kobe banks, make the weather for Hyogo *Ken*, control Kobe Customs, direct or teach several church Sunday-schools, teach middle, commercial, technical, and girls' schools, conduct the business of several firms—foreign and native—preside over the educational department of the *Ken*, supply the Y.M.C.A. with pupils for the night-school and with boarders for the dormitory, build Japanese destroyers, superintend the great local dockyards, which build the great battleships, fly hydroplanes—yea, time and knowledge

would fail us to enumerate the half done. But, finally, one of its members, a graduate of Waseda, and a teacher in the Shinkō Commercial School, has married a graduate of Kobe College, a daughter of Mrs. Miyake and a niece of Pres. Harada, who was present at the very nice wedding at Kobe Church on the 6th inst. Who shall say that Mr. Tanaka has not surpast the achievements of all enumerated above?

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The Imperial Railway Department published the first of its projected series of guide books to Eastern Asia last year. There are now three, with another on China, to come. In general size and get-up they remind one of Baedeker's books. The prices are very moderate considering the contents, but, for Japan, one must purchase two books at five *yen* each, in place of one book in case of Murray's Guide, at seven and a half *yen*, besides the inconvenience of not having all about Japan in one volume. Volume I. Manchuria and Chosen (1913) has 86 pages of introduction and 350 of description; II. South-Western Japan (1914) has 204 and 370; III. North-Eastern Japan (1914) has 370, while all have brief prefaces and good indices. They were printed by the Tokyo Tsukiji Type Foundry, and the printer's part is one of which any nation might be proud. There is a generous supply of good maps and plans—40 on Japan, while the books are sprinkled with a rich profusion of excellent illustrations, among which residents will find many pleasing reproductions of scenes familiar, as well as others unknown. Tokyo and environs have 94 pages; Kyoto, 81; Osaka, 34; Kobe, 29; Yokohama, 18. There are several market features new to guide books on Japan, and much valuable information will be found, in addition to what is common to others. The outstanding feature is, of course, that the books are written from the Japanese point of view, giving what Japanese think foreigners should know and see. This plan has the defects of its qualities, but will greatly assist foreigners

to get into a Japanese atmosphere, and see what Japanese think is most worth seeing. We have found many little touches and bits of information, which a foreign author would not supply, but for which we are very grateful. It is easy to pick holes in any fine garment. The English is sometimes Japonic—"most preferable," "burning water," "the track find its progress," and the like; Mt. Hieisan, Mt. Koyasan, Lake Suwa Ko, and similar expressions are frequent; certain statements are already out of date, like the one about the location of a well-known newspaper office at Kobe, and other similar matters, which were correct when the information was gathered, but modern cities develop so rapidly that details true one year are often out-of-date the next. As a rule the English of these books is good and the relatively slight defects are not to be compared with the excellencies. There is plenty evidence of good, solid work, and highgrade accomplishment in each volume.

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There are now three guide books to Japan bidding for popular favor. Murray's Guide so long ably edited by Prof. Chamberlain and his predecessors, was a remarkably fine piece of work, but two causes, at least, tended to bring a rival into the market. The retirement of Prof. Chamberlain, on the one hand, and the failure to bring out frequent, thoroly revised editions, on the other, led to dissatisfaction, and invited Terry's Japanese Empire (1914), with 283 pages of introduction, and 799 of description, with 13 maps and 16 plans of cities; it is about the same size as the Guide to Eastern Asia, but thicker, and contains more pages than the two volumes together. It is without illustrations, and the press-work while good, is not so attractive as that of the two volumes. The price for Terry's is the same as for the two others combined. It has the decided advantage of all Japan in a single volume, but its thickness makes it a less agreeable book to handle, and a difficult one for the pocket. As compared with Murray's,

it claims to give more up-to-date details that will be serviceable to the tourist, and in this it fairly succeeds, altho it goes to excess in details, unless the author plans to bring out a revised edition about every year. Even so, quite a bit of his details is likely to be out of date before he gets his book out of press, and only adds needlessly to the size and weight. The author also shows rather too keen prejudice in some particulars, as shown by the way travelers have taken exception to his remarks about a Sendai hotel. Our impression is that Terry is decidedly more adapted to a hurried tourist's needs than to those of one who tarries longer—than to those of experienced travelers—than to those of the better educated class of travelers, while it is not particularly adapted to the needs of foreign residents in Japan. The latter, if they must choose, will probably stick to Murray in spite of his lack of thoro revision and too long intervals between editions. The other cause tending to bring a rival to Murray's, was the rapidly increasing national self-consciousness, which impels the Japanese to desire to represent their land and themselves to the outside world in a light distinctly Japanese. However excellent a standard Murray's might have maintained, this latter cause would unquestionably have led to a Japanese rival, such as the new Eastern-Asia guide books are. Meantime, the public ought to stand to gain by this rapid competition. All parties should remember that among the essentials of a good guide book are accuracy and up-to-dateness, convenient form, and cheapness, so that the public can afford to buy frequent, revised editions. It is said that Mr. Tokio Yokoi had a large share in the preparation of these Imperial Railway guide books.

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The *Kumi-ai Sōkai's* resolution about a memorial to the Government seems to have raised the breeze. The memorial requested that the distinction between a mere commemorative ceremony and religious exercises at Shintō shrines be officially made clear to the public, so that



when school-children of Christians are required by their teachers to bow before a shrine, there may be no danger of trampling upon their consciences, nor of their conformity to what the entire school does, being misconstrued by the public as an act of worship. A few years ago the little daughter of a *Kuni ai* pastor was taken with her schoolmates to a shrine, where the teachers gave the order for all the children to make obeisance. The little girl refrained. She was severely taken to task on the spot, and sternly commanded to bow. She cried, but held out to the end, and gave her reasons. Her heroic, gentle firmness, so imprest one of her teachers that she became an earnest Christian. We learn from the *Japan Chronicle's* report of a strange meeting at Kobe, December 8, that during the Russo-Japanese War the *Shimpu Kai, Divine Wind Society*, was established at Koishikawa, Tokyo, to preserve the Japanese spirit; while its principles are fundamentally those of Shintō, it is wholly independent of Shintō; it publishes a monthly, *Shimpu*, and also the monthly, *Roshigun, Girls' Army*, to champion "the feminine virtues peculiar to Japan." Mr. Miyai Shojiro is chairman of the Society, while Sakamaki Toshiko is editress of the woman's organ. The Society also publishes books on Shintō subjects, by Mr. Ono Kiyohide. At present the Society is conducting an agitation against Christianity in several large cities of the Empire, beginning with Tokyo, Nov. 23; Yokohama, Sendai, Niigata and others are in the list. The *Shimpu* for November was devoted to the "Extirpation of Christianity," and in it was a demand upon Messrs. Ebina, Kozaki, and other leading Christians, for an explanation of the *Kuni-ai* resolution. So far as the demand was not ignored, the replies are alleged to have been evasive. A stenographic report of conversations which Messrs. Miyai and Ono had with Mr. Honda Chuji [We believe he was the man most earnest for the resolution at *Sōkai*], was to appear in a subsequent issue of *Shimpu*. Mr.

Ono claims that he was formerly a journalist and a teacher at a Buddhist university. At the Kobe meeting, at the Shinkō Club, the spacious hall was packed, and many were unable to gain entrance. All manner of opprobrium was heaped on Japanese Christians and Christianity. The speeches were described as vulgar, sensational and wild—even obscene, at times; the gist of the attack seems to have been that the Christian objection to praying at shrines is disrespectful to the Imperial House, who, from antiquity till now, have worshipped at shrines.

"While Mr. Ono was pouring out a flood of bitter invective, a Japanese dressed in foreign clothes, objected. 'If you have any objection to make,' said the speaker, 'come up on the platform.'" While the man endeavored to do so, he was set upon and violently handled. "A policeman vainly struggled to intervene, but the unlucky objector was ejected, hatless, his collar torn open, and probably with his clothes torn. The whole movement is a very remarkable one, and to judge by the audiences, excites great popular interest."

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### Personalia.

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A recent letter from Miss Cornelia Judson mentions the death of her brother.

Miss Charlotte Burgis DeForest spent her vacation at Sendai, with her mother.

Mr. and Mrs. Robt. Kelsey Veryard sailed on the 9th inst. by the *Siberia*, on furlo.

Miss Rosamond Cozad Bates went to Miyazaki, to spend her holidays with the Warrens.

Mr. and Mrs. Cobb, and sons, visited the Bennetts, at Tottori, toward the end of the old year.

Mrs. Herbert Spencer Wheeler, and son, spent a part of the holidays with the Warrens, at Miyazaki.

Mr. and Mrs. Stanford had a pleasant visit of several days with Miss Deuton, at Kyoto, over the new year season.

Dr. and Mrs. H. B. Newell are comfortably located for the winter at La Jolla, Calif., with outlook upon the sea.

Rev. Chas. Buckley Tenny and Mrs. Elizabeth Pettee Tenny, visited "the old folks" at Okayama, during the holidays.

Mr. and Mrs. Geo. D. Swan, Kobe Y.M.C.A., sailed for America by the *Chicago Maru*, from Kobe, on the 12th inst.

Mr. and Mrs. (Winnie Atkinson) Percy H. McKay have moved to 116 A, Higashi Machi, Kobe, opposite the Recreation Ground.

Herbert Brooks Sanford, Jr., was born at Shanghai, Dec. 26, and thereby Prof. and Mrs. Grover, of Kyoto, have another nephew (XVI. 1).

Mrs. Annie M. Pinsent and Miss Olive C. Lindsay, of Shizuoka, and Miss Florence Bird of Ueda, were year-end visitors at Kobe and Kyoto.

Misses Coe and McKowan visited Miss Edith Curis, at Niigata during the holidays. Miss McKowan also made a brief visit at the Pedleys' home, Maebashi.

There was born to Mr. and Mrs. (Sarah DeForest) Wm. Bacon Pettus, at Shanghai on Christmas day, a son, Paul Gordon. The Gordon comes from Dr. Gordon Berry.

Ernest H. Wilson, the Harvard botanist, who arrived in Japan early last February, sailed with his family, from Yokohama on the 2nd instant, by the *Korea* for America.

Miss Howe and Miss Wakuyama were invited to sit in the tent among the prominent educational authorities on Dec. 12, the occasion of the thirtieth anniversary of the beginning of Kobe Primary School.

We are happy to report that Miss Alice Elizabeth Cary, a senior at Wellesley College, had a successful operation for appendicitis at Toledo, O., in mid-December, and was doing finely at last account.

Miss Elizabeth S. Perkins, W.B.M., graduated from Bates College in 1905, taught two years, and then went to Foochow. She returned last month from

her first furlo, passing thru Kobe Dec. 10, on the *Siberia*.

Miss Gertrude Cozad spent some days with Mr. and Mrs. Geo. Ernest Trueman, at Nagasaki, at the close and beginning of the years. Mrs. Julia Hocking Trueman was a member of our Mission for a brief time.

Miss Stella Mildred Cook of Shoreham, Vt., is a graduate of Middlebury College, 1910, has taught four years in a private school in Nyack, N.Y., and past thru Kobe Dec. 10, on the *Siberia*, on her way to Foochow, where she expected to teach in our Ponasang Girls' School.

Miss Katherine Farr Fanning spent her vacation mainly at Osaka, with Mrs. Weakley, and at Kobe, with Miss Barrows. Dec. 22 Miss Howe gave a reception in honor of Miss Fanning, at which time members of Kobe Station and others were present to welcome Kobe's new acquisition.

On the editorial staff of *The Friend* appears the name of Wm. D. Westervelt. He and his wife, Mrs. Carrie Castle Westervelt, of Honolulu, are continuing the interest in the Doshisha theological school begun by their mother, Mrs. Mary Castle, as a recent generous gift testifies.

Miss Daughaday, like most of our lady missionaries, found the Christmas season pretty strenuous. She had "many preparations to make for four Sunday-schools, arranging the programs, holding the rehearsals, filling 250 tree-bags, as well as sending gifts, cards, letters, and holding student parties."

Christmas greetings have come from Mr. Chas. C. Lilly, a predecessor of Mr. Frank Cary, as Y.M.C.A. teacher in Osaka schools. Mr. Lilly is a Harvard man, and his leaflet of greetings bearing a fine likeness of himself, comes from the office of the Windsor County Y.M.C.A., White River Junction, Vt.

In Ralph Connor's "The Prospector," the prospector is named "Shock." "Shock," or D. M. Gandier, past Japan, on the *Siberia*, to the Philippines, and on his return by the same boat early this



month, went from Kobe to Yokohama overland, speaking at Kyoto on temperance during the few hours spent there.

News from Miss Adams is most encouraging. She has been recovering finely from a major operation, and is expected in Japan during this year, sound as a nut. She leaves the hospital the latter part of this month, and till further notice, her address after that will be, Care of the Board Rooms, 417 Market St., San Francisco.

Mrs. Kenneth Bigbam Barnes (XVIII. 1) reached Kobe Dec. 6 by the *Dai Ichi Maru* on her return from North China to her home in Honolulu, and sailed by the *Mongolia*, from Kobe Dec. 10. During her visit at Kobe Misses Barrows and Cozad invited quite a company of friends to spend the evening and enjoy Mrs. Barnes's piano selections.

Miss Florence Hazel Forbes, daughter of Mr. and Mrs. Stanly Forbes of San Francisco, was married to Mr. Levant Brown, Dec. 22, at Manila, and they will reside after Apr. 1, at Pasig, Rizal. Mrs. Brown is a graduate of Stanford University, and taught at Kobe College two months in the spring of 1911. Her Kobe and other Japan friends wish her all happiness.

Dr. Katharine Bullock Scott, who passed thru Kobe on the *Siberia* Dec. 10, is a graduate of Wellesley College and of the Woman's Medical College of Pennsylvania. She has already spent two years at Madura, where she took Dr. Harriet E. Parker's place while she was on furlough. She goes out now under regular appointment of the Woman's Board, Boston, to be associated with Dr. Parker.

Mr. and Mrs. Jas. Harkness are spending the winter at Soquel, Calif., about a mile from their home, which is on the coast, with a climate too damp for Mr. Harkness. Mrs. Harkness (Emily Maria Brown) was a member of our Mission at Kobe, from Nov. 20, 1882 until Dec. 30, 1899, when ill-health compelled her to relinquish the principalship of Kobe College and retire permanently from Japan.

News has been received of the death in September, of the only sister of Miss Isabel Mary Tennant, leaving her the sole survivor of her family. She has been very busy interpreting for the more than one thousand Belgian refugees at Leeds, finding her knowledge of French and German very useful. Her address is: Coverham, Roundhay, Leeds, Eng. During a part of 1913 Miss Tennant was music teacher at Kobe College.

Rev. Hilton Pedley as chairman of the Council of Federated Missions for the past year, presided at the annual sessions of the Federated Missions at Tokyo on the 6th and 7th instants, and delivered the annual address. Dr. Pettie as chairman of the committee on philanthropy, reported on eleemosynary work, and Mr. Allechin on a summer school for foreign children. Dr. Rowland was chairman of the business committee.

Geo. M. Clark & Co., Chicago, have presented the Doshisha Girls' School with a Clark Jewel Range, an Experiment Oven, and a School Experiment Stove; all to be used with gas, and costing some fifty-six dollars at wholesale. This generous gift is "a big lift toward the Domestic Science Laboratory." It will be remembered that Mr. Clark, with Mrs. Clark and Miss Clark, attended our last annual mission meeting at Arima.

In her Sunday-school work at Christmas time, Mrs. Stanford used 488 colored, illustrated, small lesson cards in sets of half a dozen or so strung on pretty bands of ribbon, 455 picture post cards in various ways, and made 35 picture scrap books largely from pictures clipped from papers and magazines. The colored lesson cards and many of the post cards came from workers in America, partly thru the agency of the surplus material department of the World's S.S. Assn.

Percy Theodore Watson, M.D. and Mrs. Clara Burleigh French Watson, of our Shansi Mission, called on Kobe friends Dec. 29, while the *Korea* was in port, en route for their furlough. Dr. Watson was educated at Carleton ('03) and Johns Hopkins' Medical College ('07);

after a year as interne at Johns Hopkins' Hospital, he came to China to engage in the work of the American Board's hospital at Fenchow. Mrs. Watson graduated at Carleton in '03, and taught four years before going to China.

Rev. Sidney Lewis Gulick, D.D., planned to sail on the 9th for Japan, by the *Mongolia*, reaching Yokohama towards the last of this month, in company with Prof. Shailer Matthews, D.D., to bring the greetings of the Federal Council of Churches and to remain a month, but owing to the political excitement due to the dissolution of the Diet and the coming election in March, it will be an inopportune time for such a visit during the winter, and we hear that a cable has been sent to Dr. Gulick to this effect.

Our readers will sympathize with Bishop Hugh Jas. Foss, of the S.P.G., Kobe, and Mrs. Foss, who were passengers on the ill-starred Peninsular and Oriental Company's boat *Nile*, which struck a rock near Iwaijima, a small island in the Inland Sea north of the eastern extremity of Kyushu, and sunk. The accident occurred very early on the morning of the 11th. All hands were saved, but all belongings were lost except what happened to be on the person. Bishop and Mrs. Foss were just returning from a long furlo in England.

Miss Laura Dwight Ward graduated in 1908 from Mt. Holyoke College, since when she has been teaching at Springfield and Medford, Mass. She is a daughter of our late Treasurer Ward, and sister of Mrs. Ruth Ward Beach, of our Foochow Mission. After the death of her mother last spring, Miss Ward turned her thoughts to foreign mission work, and accepted appointment under the W.B.M. She left Kobe Dec.

10 by the *Siberia*, en route for the Foochow Mission, where she will teach in a girls' school. Her oldest brother, who married a sister of Mrs. Lombard and Mrs. Dunning, of Kyoto, died at Medford in April, 1910 (XIII. 8).

Rev. Jas. Dean Whitelaw and Mrs. Harriet Benedict Whitelaw have retired from the pastorate at Fox Lake, Wis. and entered on a new pastorate Jan. 1 at Carthage, So. Dak. Eight year old Dorothy Curtis writes: "We go to Carthage Jan. 1, because the people want us then." The prospects are good, as Mr. Whitelaw goes to a church recently formed by a union of the Disciples' and Congregationalist churches of the place. Carthage is only a few stations from Iriquois, the junction, where Mr. Stanford was once Congregational bishop of all the towns within range of a big German howitzer, and where he organized a church, which has since been the mother of one or more churches.

Several of the Mission will remember Mr. and Mrs. DeAth, who left Kobe some ten years ago. Mr. DeAth for many years was a prominent curio dealer, and had as *banto* a deacon in one of our Japanese churches; in consequence of this Mr. DeAth was always very appreciative of missionary work, and its indirect results seen in the churches and institutions which are the outgrowth of missionary beginnings. Mr. DeAth had a fine villa on the Suma Heights, to which missionaries were often invited during the closing years of the DeAths at Kobe. We regret that Mrs. Margaret Arabella DeAth died in England on November 18 last. Mr. DeAth's address is: Lismore, Hollington Park, St. Leonards-on-Sea, England.



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## MISSION NEWS.

### ADVERTISEMENT OF VOLUME XVIII.

This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board Mission in Japan. Its principal features are:

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2. News-Letters from the various Stations, giving details of personal work.
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